

tion (my own of course included), so that we may still consider the instrumental investigation of earthquakes far from a settled matter, and one to be more fully worked out.

Naples, November 10 H. J. JOHNSTON-LAVIS

Autumn Flowering

REFERRING to your article on autumn flowering (p. 13), I may mention that my garden primroses are now flowering again, and a laburnum is in flower in the garden of one of the houses on this road. I was in Paris in September 1861, and saw many horse-chestnuts in flower. The summer of 1861 was unusually warm and dry on the Continent, though I believe not in the British Islands.

JOSEPH JOHN MURPHY
2, Osborne Park, Belfast, November 14

The Northernmost Extremity of Europe

"A NORWEGIAN" (NATURE, p. 17) says that my description of Knivskjærødden as a low glaciated tongue of rock is hardly correct. As Norwegians ought to, and generally do, know more about their own land than do foreigners, I will quote Tönsberg, whose "Norge" is admitted as a high authority by all. Describing the scene displayed from the edge of the precipice of the North Cape, he says: "Beneath you at a distance of one-eighth of a mile, you see the long low Knivskjærlodde, which is undeniably the most northern part of Norway." The picture in his book (from a photograph) shows the northward extremity of this projection as washed over by the waves and its western side precipitous, as I saw it.

I sailed round it twice, more than ten years ago, halting in front of the North Cape for half an hour, and can only smile at the attempt to claim the northward supremacy of Knivskjærødden as a new discovery or one demanding further verification. In my copy of Munch's map (1852) it is shown as projecting a little further north than the North Cape.

Tönsberg further confirms my statement concerning the elevation of the neighbouring Arctic headlands, which "A Norwegian" also contradicts. Sverholtklubben, according to Tönsberg, is twenty-four Norsk feet higher than the North Cape. I should have added that the measurement I gave was in Norsk feet. Measured in English feet, the height of the North Cape is 1004 feet; that of Sverholtklubben 1029 feet at the edge of the cliff. There are about a dozen other headlands of similar magnitude between North Cape and the Varangerfjord.

W. MATTIEU WILLIAMS

Breeding of the Quadrumana

HAVE any of your readers any experience of the production in captivity, of a second generation of any of the quadrumana? At least twelve out of about eighty species kept in the Zoological Gardens have bred during the past thirty years—the lemurs forming a large proportion—and the Rhesus more frequently than any other monkey. I presume that even a first generation of any of the anthropoids is unknown—except possibly of the gibbon (?). The disposition and moral character (in the widest sense) of no species of monkey whatever approaches that of the dog. May not this be due to the absence of inheritance (to which the dog owes so much) of the gradually accumulated cultivation of these qualities through association with man? The dog has enjoyed all these advantages. The monkey cannot, owing to the impossibility of rearing a succession of generations in captivity. Does the experience of your readers, who may have studied a first generation of monkeys, point to any improvement on the parent stock in disposition and character? So far as I have been able to judge from individuals in public collections, the mere mental power of these animals conspicuously exceeds that of any others. I should be glad to know whether this opinion is shared by those who have had more extended opportunities of observation.

ARTHUR NICOLS

Fly-Maggots Feeding on Caterpillars

YOUR correspondent, Dr. E. Bonavia (p. 29), is mistaken in supposing the flies bred from his butterfly-chrysalis were "house-flies." They belong to the sub-family *Tachininae*, which is of very large extent, comprising several hundreds of species in Europe alone, and all probably parasitic in other insects. The "house-fly" belongs to the sub-family *Muscinae*. The mistake

is very pardonable, for there is often great external similarity in form, colour, and size, and it is one frequently made in this country.

R. MCLACHLAN
Clarendon Road, Lewisham, S.E., November 14

IT might interest Dr. E. Bonavia (November 13, p. 29) to know that it is not an unusual circumstance to find the larvæ of the house-fly in the nests of *Vespa vulgaris* and *V. germanica* feeding upon the live bodies of the larvæ and pupæ of the wasps. Occasionally I have found nests in the summer-time quite deserted by the wasps, all the pupæ in the cells having been eaten by the maggots of house-flies and other *Diptera*.

F. W. ELLIOTT
Buckhurst Hill, Essex, November 18

The Sunday Question

THE announcement that, "after opening the Free Library on Sundays for two months, the Town Council have resolved to close it again in consequence of the small number of visitors," seems to indicate that the Town Council of Chester were as wise in deciding to close the Library as they had previously been in giving the people of Chester an opportunity of spending a portion of their day of rest in the Public Library, where those who do not possess libraries of their own can obtain access to the wisdom of the ages as stored in books.

If the facts are as stated, no one can complain of the action of the Chester Town Council, though some would have been glad to have seen a little more patience with people who for so long have been compelled to spend their Sundays when not at home either in the church, the public-house, or the streets, all of which may be attended with advantage and profit by free and intelligent men and women; but when men are driven to either of these places, what should be a blessing becomes in too many cases a curse.

However, as I have said, we have no right to complain of the Town Council of Chester closing the Public Library on Sunday if there is no considerable number of the people of the town desirous of using the institution on that day. In civilised communities representative authorities such as town councils and parliaments are only justified in spending public money on institutions when at least a considerable section of the community desires it.

The Sunday Society bases its claim for the Sunday opening of the British Museum, the South Kensington Museum, the Natural History Museum, the National Gallery, and the Bethnal Green Museum on the ascertained fact that very large sections of the community do desire to visit them on Sundays, and if it be replied that there are more people who have no such desire and therefore these institutions should be closed, I answer that that argument would close the whole of them on every day in the week, for no one will for a moment contend that a majority of the people of the United Kingdom have visited, or can possibly visit, these national exhibitions of the wonders of the universe and what we call its highest product—man.

But the benefit of these institutions is not confined to those who actually visit them. The sermon of the Puritan divine and the lecture at the mechanic's institute are alike indebted to the British Museum and the other institutions named.

Let the trustees of the British Museum follow the example of the Town Council of Chester and open the Museum on Sundays for two months, and the question, so far as the Sunday Society is concerned, will be settled for ever. I will venture to say that after such an experiment the British Museum would never again be closed on Sundays, and with such an example in the centre of the metropolis, no Sunday Society would be longer needed to advocate the opening of museums, art galleries, libraries, and gardens on Sundays.

The statement that at Keswick the "Sunday-opening experiment had been tried and abandoned" is true, but it should be explained that the Library at Keswick is not a public institution in the sense of being supported by rates and taxes, and is under the sole control of the vicar of the parish. It was the late vicar who closed the Library on Sundays, and I have the pleasure of announcing the fact that the Sunday-closing experiment has been tried and abandoned. The present vicar, the Rev. J. N. Hoare, did not decide to do this on his own authority, but he convened a special meeting of the Committee to consider the question,

when it was decided to again open the Library, during the winter season, on Sundays. MARK H. JUDGE,

Honorary Secretary of the Sunday Society
8, Park Place Villas, Paddington, W., November 17

A Pugnacious Frog

A SHORT time back, about 6 o'clock in the evening, just as it was getting dark, hearing a squeaking noise below my veranda, I got up to look, and saw a most amusing sight, viz. a fight between a frog and a bat. The latter was evidently getting the worst of it, but at last succeeded in getting away for a time from its opponent; the frog again attacked it, but this time *he* was glad to cry "quits," as the bat turned on him and beat him off, afterwards managing to hide somewhere so that we could not find it; the frog, however, was sorely bitten about the nose, and was in a sad plight. I do not know how the bat could have been on the ground, but it had probably fallen from its nest during the day, and was waiting for the evening, when the frog espied and attacked it with the bef re-mentioned result.

EDWIN H. EVANS

Margapala, Soemedang, Java, October 13

A DISEASE-GERM MYTH

WE are indebted to a correspondent for the following curious note from Fiji:—

You may have seen Wilfred Powell's "Wanderings in a Wild Country; or, Three Years among the Cannibals of New Britain." If you have not seen it, pray send for it, for, though falling far short of what it ought to be, it is not without interest. At p. 167 he tells a story of native magic which reminds me of something I have read before.

A native doctor being called in to a patient "looking wretchedly ill," performs a little "devil-devil" business, and then blows some burnt lime from the hollow of his hand against the patient's stomach; "then he began to scratch the man's navel with one finger," gradually approaching his mouth to the fellow's stomach, and drawing in his breath. Presently he places his mouth close to the man's navel, draws back suddenly, retches violently, and—throws up a worm. This the worthy doctor does twice.

Powell says, "I looked at the worms, they were *unlike anything I had seen before*, and appeared as if they certainly might have come from a man's body."

Now see Bates on the Amazons, cap. ix.:—"This (the illness) the Pagá pretends to extract, he blows on the seat of pain the smoke from a large cigar, . . . and then sucks the place, drawing from his mouth, when he has finished, what he pretends to be a worm. . . . Senhor John contrived to get possession of the supposed worm after the trick was performed in our presence, and it turned out to be a *long white air root* of some plant"!!

Wilfred Powell should have got that worm or another specimen, even if he had been compelled, in the interests of science, to explore the patient's stomach with a pickaxe.

When Macdonald, of the old surveying-ship *Herald*, was in these waters, he was daily searching for a specimen of the pearly Nautilus (*N. pompilius*), which is pretty common here. One day upon the reef at Nasamusovu he met a Fijian coming out of his canoe in which he had been fishing. He showed him the picture of a Nautilus, which the man recognised at once, and, in reply to a question put through an interpreter, said he had just eaten one. Macdonald got into a great rage at the loss of such a treasure, but suddenly checking his excitement and glancing rapidly over the native, he said to the interpreter, "Quick, ask him how long it is since he ate it."

But there was something in the eye and the tone of the doctor's voice that so startled the gentle child of Nature that, before the interpreter could open his mouth, he had

taken to his heels and put half a mile of reef between himself and the man of science.

What awful thought passed through Macdonald's mind has not been left on record.

THE BUDDHIST THEORY OF EVOLUTION

THE theory of evolution held by adepts in Buddhism is the outcome of the researches of an immense succession of investigators, believed to be qualified for their task by the possession of spiritual faculties and perceptions of a higher order than those belonging to ordinary humanity. In the course of ages the block of knowledge thus accumulated concerning the origin of the world and of man and the ultimate destinies of our race, checked and examined at every point, verified in all directions, and constantly under examination throughout, has come to be looked on as the absolute truth concerning the evolution, past and to come, of man and the planets he is destined to inhabit. The initiated members or "adepts" of the Buddhist cult claim to have attained, through intense self-absorption, a knowledge of physical laws of Nature not yet understood by Western science, investing them with extraordinary powers known as spiritualistic, such as clairvoyance and the disintegration and reconstruction of matter by a simple effort of will. They claim in fact to be in possession of potential faculties which will only be generally developed in future stages of evolution. This religion, which is wholly unaggressive and seeks no converts, attracts many on account of its claims to be in accord with all established scientific fact, and by its incorporation of so patent a truth as the doctrine of evolution as an integral part of its system.

A brief examination of these claims, and a glance at the past and future of man's evolution as thus elaborated, can hardly fail to be of interest, if it fails to carry conviction.

It is impossible, and unnecessary, to attempt to follow briefly the mystic subtleties of belief that have fascinated the Oriental mind, and been to it for ages what the pursuit of practical science has been to Western nations. Shortly stated, the Buddhist divides the human entity into seven principles, the higher of which have not yet reached their full development. The first three are of the earth, and done with at death. These are (1) the body; (2) vitality, or the life principle, an indestructible force which attaches itself to other objects after the decomposition of the body; (3) the astral body, "an ethereal duplicate of the physical body," which can under certain circumstances become disembodied and visible as a ghost; (4) the animal soul, or seat of all animal desires; (5) the human soul. The other two can be passed over, as they are still in embryo, and belong to a wholly superior and future condition of existence. The fifth and, later on, the sixth principles make up a man's continuous individuality through successive incarnations.

The solar system consists of seven planetary chains. The one with which man is concerned consists of seven planets, through each of which he has to pass seven times in order to accomplish his evolution. These are the Earth, Mars, which is in a state of entire obscurity or rest as regards the human life-wave, Mercury, just beginning to prepare for its next human period, and four other planets which are composed of an order of matter too ethereal for telescopes to take cognisance of. The system of worlds is compared to a system of towers standing on a plain, each of many stories, man's progress being a spiral round and round the series, passing through each tower as it again comes round to it, at a higher spiritual level than before. The impulse to the new evolution of higher forms is given by rushes, not a continual flow, of spiritual monads coming round the cycle in a state fit for the inhabitation of new forms, and those which for milleniums have gone on merely